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PRESBYTERIANISM

IN

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DELIVERED BY

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PRESBYTERIANISM IN CANADA.

NO ONE, who is familiar with that book which we continue to acknowledge as the rule of life, can have failed to observe how constantly we are warned against judging by appearances. The word of God teaches by declaration and example that, in judging of character, of the effects of conduct, of method and results, of events and their consequences, of preparations and their success, of individuals and their future, of nations and their destiny, we are to proceed further and dive deeper. There is an inner world which we do not see, where there are powers at work which we do not know, and which the Ruler of all things employs to accomplish His will. But it ought to please those who complain of a want of harmony between the will of God, as interpreted by scripture, and the works of God, as interpreted by reason, that this is also a primary lesson in philosophy; whose business it is to enquire by phenomena into realities,—to distinguish between the changeable and the unchangeable—between the real and the apparent—and so ascertain those general laws which constitute that revelation which the priests of science unfold to the world. [1]

In contemplating the spectacle of a great church in a great country, we should be careful to abide by this rule. It is natural for a mind, moved by the view of a great country like Canada, to swell with some vanity, and to expatiate upon vast geographical limits, and upon a region that possesses all that distinguishes the fairest portions of the earth, together with peculiar features of its own; where various nationalities and churches, in freedom and toleration, are building up a nation diverse from all nations, and a church diverse from all churches. Inflamed with the spectacle, it is natural for us to dwell upon it. And hence we are likely to have much of that cloud-scenery which mimics the

flights of imagination and tries to look big because everything around it is big. Let us carefully purge our eyes of this American humor.

As in the case of an individual, so in the case of a nation, success depends especially on character. But character is a formation. It is the result of a process, wherein original tendencies are modified by circumstances. This constitutes the most powerful kind of education. [II.] In the education of a people, the extent of their land, its climate, its soil, its vegetable productions, its meteorological conditions, its physical changes, its travelling facilities, its scholastic education, its component nationalities, its churches, its political condition, its trade and manufactures and various industries, whether useful or ornamental—in short, circumstances so varied that it would be vain to attempt to enumerate them—are potent agencies. And there is a class of writers who so enlarge upon such influences as to produce an impression that none but external causes are at work; thus ignoring the unbounded energy and wealth of the human spirit and its peculiar susceptibility to influences from above. But while we believe in a Providence which is not a mere name, and in an administration of the Spirit, we cannot accept such views in any materialistic sense.

With this explanation, then, we remark that we lie under conditions common to all new countries. Our people enter upon their task with all the advantage of an achieved civilization.

Political and religious liberty and the lessons of a long and dearly-bought experience are their lawful inheritance. They reap what others have sowed. They have abundance of space and can take their choice of employments. And while all obstructions are removed, so are all supports. Thrown thus upon their own resources, their powers are tested and new energies are evoked. With the growth of self-reliance, traditional reverence and all the tasteless virtues of "dumb driven cattle" diminish or disappear, and a freedom from conventionalism in modes of thought and modes of life takes its place. Character is developed and is esteemed above office; while a free interchange of thought improves minds and manners. Such are some of the best known and most obvious effects of colonial freedom.

Some additional characteristics are developed in America. Physically, the American constitution is the European, toned down and refined. European features appear in each generation less distinctly. The lines of the face are finer and the structure of the body is less robust. We wish that we could be certain that in the course of time there has not been a considerable deterioration. With the blending of races local peculiarities disappear. This change reveals itself in the language, which discards all dialects and becomes a *common speech*, analogous to that of the Greek colonies of Asia Minor. So that while a man's speech betrays him in the mother country, it ceases to mark his origin on these western shores. An independent condition, and the periodical interruption of labour by a long winter, render the people readers and purchasers of books. Many British authors probably obtain more readers in America than in Britain. America is truly a great field for authorship. While no social and political obstruction to the admission of literature, round an immense sea border, indented with harbors and visited by ships of all nations, exist, the only remaining hindrance—inability to read—is being everywhere removed by common schools. A large population, cultivating thousands of miles of generous soil, in a peaceful seclusion where virtue has few seductions, diminishes those vices which most seriously interfere with habits of reflection. Viewed in this light America has been called “a magnificent spectacle of human happiness.” If it be not so, it ought to be. It ought to be a field where intellect might search calmly into the mysteries of life, where fancy might perform some excursions, and where affection might seek a congenial home.

Close and long-existing bonds between this colony and Great Britain render us accessible to all influences at work on the other side. Every discussion there is repeated here. The echoes of every burning question are heard at once. Every change in opinion wings its flight here, where such fluctuations spread over a wide area of readers. The settlement in almost unbroken masses of Scotch, Irish and French, is a peculiarity, by which national prejudices, antiquated fashions and long-exploded errors receive

a long life, to the immense injury of a new nation. In such districts the traveller is amused to find things which have disappeared in the mother country religiously preserved out of loyalty to a country that has long forgotten both the worship and the worshippers. Companionships, speech and daily habits keep such people out of the general current of thought and away from the movement of the nation. This condition is intensified in some districts by the existence over all, but especially in the centre, of the most decent, most moral, most respectable and best organized Romish Church in the world—qualities which it owes to the proximity of Protestants and not to its inherent excellencies. We admit its importance as a witness to certain great fundamental doctrines and ideas; but it is more and more losing sympathy by its Jesuitical management, its opposition to freedom in everything, and its gradual consolidation into a mere political weapon in the hands of men who have no principle but one—adhesion to the Pope. The absence of an established church does not diminish sectarianism—rivalry organizes the sects more perfectly in self-defence. While there may be some advantage in diversities of opinion, no benefit can come from want of that charity which is a prime condition of health and happiness. [III.]

Thus we see amid all this intellectual, moral and social life two great competing tendencies which have ever battled in the world—and which are formulated in conservative and liberal creeds. There is no battle to fight here for political freedom. We have only to admire the noble edifice of political liberty, and preserve and, if possible, improve it. But it has never been known that superstition and intolerance and sacerdotal oppression have existed long without a reaction. An age of scepticism will follow, and, if it has not come sooner, it is because political freedom has rendered men indulgent and blinded them to the existence of such obstructions. There are, however, many indications that it is coming now, and wherever such evils exist—among Protestants or Papists—they will produce the usual effect. The reaction will be proportioned to the disease. There are movements at work that no caste can arrest—fires that no discipline can smother.

Let us now see what preparation we have in our common Presbyterianism for such present or future conditions.

It constitutes an important affinity that the Presbyterianism, which has been planted here, possesses a long eventful history. Whether brought from Scotland or the North of Ireland, it is an offshoot of the Scottish Church—the fruitful mother of nearly all the Presbyterian Churches of the English speaking race. [iv.] The formation of separate Presbyterian communions has certainly tended to interrupt the current of historical association and sympathy. [v.] The natural effect of separation has been to lead men to cherish the history and principles of the division, and justify and teach it, and, by withdrawing attention from the best part of their history, to discourage Christian unity. But they have always professed to be the true children of the old prophets, whose tombs they have rebuilt—whose works they have printed and circulated, and whose monuments they have restored. Thus the phrase: “the church of our fathers,” has been bandied about among all parties. Nevertheless, a true filial instinct has been preserved, and union ought to reawaken the ancient love, and recall old and valuable traditions. The Presbyterian Church of Canada, as one of the Churches of the Reformation, is entitled to refer back to that great epoch of religious life for examples and associations. It is an edifice which has accumulated innumerable monuments of the past. The church of Knox, of the Melvilles, of Henderson, of Binning, of Robertson, of Gillespie, of the Guthries, of Rutherford and Carstairs, and Boston, of “the Cloud of Witnesses,” and the historians, metaphysicians, natural philosophers, and political economists of the eighteenth century—the church of the covenanters who were the apostles of spiritual light and political freedom, whose faults were due to the most malignant and most unjustifiable persecution that ever stained the annals of our race, and who *conquered*—can not be a church of which any one need be ashamed. [vi.] Within her walls the present and the past meet together. Here we feel the smallness of the individual, and the greatness of the institution. Here a single life is but a fraction of a life whose line runs out through centuries. Every peculiarity

of her worship has a history which begets emotions of the highest and purest kind, and when that history is studied, it ought to furnish some check against heartless and frivolous innovations. Its Acts of Assembly are the feeble echoes of the struggles of other days. Its heroes have obtained a better inheritance, and they have left better things to us who can read their good work in those time-honored inscriptions.

It is deplorable when any religious system becomes favorable to personal religion but unfavorable to science ; and *vice versa*. Without religion a man has no happiness, and without science he has no light. Without religion society has no stability, and without science it has no progress. Human nature does not acquire a due equilibrium unless the cultivation of the intellect and the cultivation of the affections go together. The two great evils of the world are ignorant religion and irreligious knowledge. It can scarcely be doubted that the Calvinistic system is more favorable to spiritual depth than any system which seems to make man the cause of his own actions and the world's history a succession of unaccountable accidents. The opinion, that all that comes to pass is predetermined by God, coupled with the postulate that He brings His determinations to pass by the aid of general laws, is strictly accordant with the maxims that everything must have a cause and that certain causes must produce certain effects. Such maxims will become the familiar topics of our children and no where more than among the people of this advancing country. Such maxims give a determinate character to scientific inquiry ; and they exalt historical science, which unfolds the play of well understood motives, exhibits the calculable results of character, and inspires us with cheering hopes of future advancement. A belief in the uniformity of the laws of nature has led many to look coldly on dogmas which teach a supernatural interference with the course of things. But this becomes a question of fact, which rests upon evidence of its own. And be it remembered, that the Bible teaches that such declared interferences have been very rare, and that there has been a great economy of miracle. The wonders of science would have seemed incredible to ourselves

some years ago and could only have been received as miracles. All such seeming interferences admit of being referred to higher and yet undiscovered laws. This "ball which men call earth," is an incalculably small fraction of a great whole, and the eternity and immutability of the Divine plan is the most feasible approach which supernatural doctrine could make to the maxims; that all natural laws work uniformly and produce their consequences by a determinate connexion between cause and effect. [vii.]

The *church* as contrasted with the *individual* is unmistakeably a prominent object in the word of God. Those church ideas, which merge the individual in the community and produce a common sympathy, analogous to what is called public spirit in the state, are of frequent occurrence; while individual liberty and personal responsibility to God are equally sanctioned. Where the one idea has predominated, the liberty and responsibility of the individual have too much declined, and where the other has prevailed, diversity, division and weakness have been the results. As the great problem in politics, under all forms of government, has been to unify the nation without invasion of the rights of individuals, so the great problem in ecclesiastical government, whether directed to belief or administration, has been to maintain a due balance between the unity of the whole and the diversity of the parts. All churches, while they ought to aim at this, pursue it in different ways. The church of Rome gives the problem a brief solution by ordaining absolute submission and universal conformity. It is well known that even there this is found unattainable, but its internal divisions and diversities are unacknowledged. That saying of Archbishop Magee may be quoted, not because of its truth, because it is a pointed expression of the two tendencies to which I have referred: "The church of Rome has a church but not a religion; the dissenters have a religion but not a church—but the church of England has both a church and a religion." We do not know whether the Archbishop included Presbyterians under the name of dissenters; but we do know, that his pithy description is very inapplicable to the Presbyterian church, both as to its principles and practice.

Whether its ideal has been attained or not, the idea appears in all the formularies and symbols of the Scottish church, and occupies a prominent feature in the writings of the reformers and their successors for over a hundred years. They not only exalt the church or "the kirk," but they speak of schism as a crime deserving punishments which were too often inflicted. In fact, they had no idea of more than one church in any one country. It is lamentable when such views become causes of oppression. [VIII.] We would be sorry to maintain that separation never becomes necessary or that all separations are crimes. But while civil pains and penalties on account of religious belief or deportment are happily now and forever discarded, we do not know any system under which, while unity is favored by subordination of courts composed of lawfully ordained church rulers, on the one hand, and there ought to be a fair representation of all classes on the other, schism can be less likely or less defensible. In our church all are protected by a well digested system of "forms of procedure." Every one is placed under the guardianship of law, which is the glory of our political constitution, and while his individual liberty is controled, it is only to an extent which is defined and formulated, and which he knows and accepts. Thus he obtains as much protection from the whims and caprices of church rulers or subordinate courts as laws can give; while the church is equally protected against the passionate outbursts of popular rage, the dictation of numbers or the arbitrariness of too powerful individuals by which truth and righteousness—the eternal laws of the eternal God—are assailed. When church ideas prevail, as they seem to have done in the primitive church, the individual loses little and gains much. He gains in power and influence—in dignity and defence. As a part of a great whole, he appropriates all its glories to himself. His heart is expanded by a wider sympathy and his mind by a larger interest. Innumerable questions that spring up, tinged with that diversity which must ever characterise the operations of a free spirit, become a school of enlightenment. In a sentiment of generous loyalty he feels that the individual is nothing when compared to the institution. To him, church rulers and preachers, great

and small, are but servants, and, when they pass away, the edifice remains unmoved by the transitoriness of this life, and enduring as the covenant of God, "the word he has commanded to a thousand generations." The members are mortal, but the body is undying.—The parts are temporal, but the whole is eternal. The individual worshipper worships God. The law to which he yields submission binds hearer and speaker alike, and, while the one speaks as an ambassador whose message is to be judged by its conformity to truth—while his message is likely to be honest and true and useful, just because he feels himself nothing and his office everything, so the other hears a message for which the speaker is only half responsible. Thus the worshipper gains in self respect and is spared the degradations of man worship, and all the vagaries of religious fashion.

Our Presbyterianism combines firmness in principles, with elasticity in details. A rigidity has been fastened upon it, which does not belong to the system, and which was never designed by its founders. For this rigidity we are indebted to its enemies; whose attempts to oppress the people and coerce them into a system and worship, which they abhorred, embittered their minds and produced a change in Presbyterianism itself. This is much to be regretted, but Presbyterians are not to blame for it, though they may be to blame for keeping it up, and making that a part of the system which was engrafted on it by its enemies. No one will suspect the Scots of being indifferent to Calvinistic doctrine, but it must be remembered that if they had held extreme views in reference to confessions of faith, they would not have had received the Westminster confession, which is almost entirely an English document. The Assembly that sat in the Jerusalem chamber in Westminster Abbey was the greatest Protestant Assembly that has met since the Reformation, and the Westminster standards have been most influential; but it is none the less true, that the Scots had comparatively little to do with them. [ix.] Yet for them they forsook their own old confession, which was then disused, but has never been abolished, and which can never lose interest as a historical monument of the Reformation. [x.] In

church government the Scotch church has undergone many changes. No church has seen so many. She had at first superintendents as well as presbyters, then bishops, then presbyters alone, then bishops, and now presbyters alone, namely, under the present revolution settlement; wherein Presbyterianism is pronounced to be only founded upon the word of God and agreeable thereto. The essential thing in presbytery is, that there are no church rulers above and none below presbyters. But the details by which this principle is carried out are a matter of human arrangement.—Again, as to forms of worship, no church in the world has changed them so often, or changes them so often now. It has come to this, that no one knows in any one church what order we are to have; for that depends entirely on the officiating minister. In the Scotch church there was first the Book of Common prayer, then Knox's liturgy, then no liturgy, then the Directory, which never took much hold, then a mixture, some using a liturgy and some not, and, lastly, the revolution settlement left us without any authorized form of worship. In the Canadian church not only the confession has been accepted but also the other Westminster standards; so that, at last, we have a form of worship with some shew of authority. Some liberty is required, especially in a new and large country; but this matter of worship comes home to every one and demands attention on the part of the church; that what is essential may be preserved, and what is indifferent and changeable may be regulated. Our principles must be held, but they should be carried out by methods suitable to the wants and in some measure the tastes of the people, under the guidance of scripture, so far as it gives light, and the general rules of reason and human prudence. It ought to be understood that every man, who fights for *his* peculiarity and against his neighbour's, troubles Israel and imperils the ark of God.

Our system has always sought to combine piety and learning. Upon this combination I need not now enlarge. [xi.] An ignorant piety has no chance of influence in this country, and, if scientific impiety is to prevail, it must be from the neglect of true learning among religious people. We *must* in an age which favors a

division of labor—in which every man is specially and carefully trained for his work—have an educated ministry. Presbyterians will not dispute this necessity. Hence the importance of our four halls, of which this is the oldest in Canada—having existed more or less for half a century. Notwithstanding many difficulties and changes it has done a work which can never be forgotten. Its annals are written in indelible characters in the life and labors of ministers who have toiled at home and missionaries who have preached in savage lands—martyrs who have proved their zeal and courage, by the sacrifice of their lives, and earnest and wise apostles who have planted the church in remote islands of the sea. The principle of a church conducting its own education is good, and is sanctioned by Knox and the example of every reformed church in the world, and has been tested here by its success and the failure of every other plan. Here good men have labored with little reward or recognition. The teachers, and a vast number of the taught, have alike departed this life. They have finished their course and now rejoice together. But in one respect there has been a failure—namely, in the support of the people. By this time this hall should have been amply provided with funds for all purposes, and been able to enlarge with the wants of the times. *Endowment* is needed, because as an annual charge it would be far too heavy, and *annual collections* are needed, because no hall can afford to lose the constant sympathy of the people. The Church of Scotland has come forward at this time with its aid, upon the understanding that efforts are made to place matters on a proper footing. So long as so much is done in other quarters and so little is done here, this hall cannot be expected to compete with other schools. If students in those places are amply provided for by bursaries, it is vain to expect them to study in this place. It remains then to be seen what the Presbyterians of the Maritime Provinces, who would resent the extinction of this hall, will do in the circumstances. We do not believe much in what is called *pleading* a cause. When a need is explained and is not met by the contributions of the people, it is a sign that something else should be done. [xii.]

We have endeavored to take a present and prospective view of our field and the kind of Presbyterianism required. A race naturally shrewd, often thoughtful and generally intelligent; accessible to all modern ideas, quick in taking the benefit of all modern improvements, rapidly imbibing the speculations afloat in older countries, especially those with which they are allied, enjoying the leisure, if they have the inclination, to reflect, and having every prospect of attaining some eminence in science, for which they have opportunity and adaptation, preserving loyally traditions, which are soon to die, and developing a nationality which is sure to emerge in the course of time—a nationality in which European vigor is not diminished, but intensified by being freed from all the trammels of caste and rank—such a race must go forth to pursue the common impulses of humanity. This people are brought face to face with Romanism whose strength in our midst must gravely complicate the future of this country; because, with many merits and with many great truths embedded in its bosom, it carries down from mediæval times a superstition which is debasing, but which was harmless, when compared with modern and recent additions to the old Popish creed,—additions by which the whole Roman Catholic body are at the feet of the Pope or those who control the Pope for the purpose of keeping out the light and spreading darkness among the fresh and virgin glories of this land of the setting sun. Whether Protestant missionaries shall accomplish much or not, the light will and must break in, and when it does, it will be followed by the recoil of scepticism—such is the invariable effect of outraging man's intellect.—To meet this state of things, we must have a church which, while it does not discourage a healthy sentiment of reverence for the past, favors intelligence and the spread of useful knowledge; which studies history not for precedents but for lessons; which encourages historians, not antiquaries; which attempts no stolen march upon the friends of improvement by the aid of the old shoes, fusty garments and mouldy bread of the Gibeonites of a past age, but reforms the present out of the past and adapts the past to the present, and which will therefore not seek to plant another

Scotland or another Scotch church in America, but will, by an independent study of all that is truly valuable in Scottish Presbyterianism, seek to unite the venerable traditions of the Scottish church with the zeal and energy of the once separated parts. Such a church will not enter upon a mean and perilous crusade against new thoughts and new opinions (as the church has almost invariably done hitherto), but it will subject them to the test of inquiry, and hold out some word of encouragement to the rising light and natural curiosity of young people, and utter some words of sympathy with the feelings, wants and difficulties of the coming generation. At such a transition time as ours the Lord Jesus warned men against putting old wine into new bottles or new wine into old bottles. The one method is bad for the wine, and the other worse for the bottles. The more we admire an institution, the more we should repair and improve it. Time will not leave it alone, and we must fight a battle with time for its preservation, and when we are arrested in this work by death, our children must carry it on till the Lord comes.

Experience has shown that when a sceptical movement against received opinions begins among a people, repression is unwise and suppression is impossible. The one attempt is a crime against political and the other against moral liberty. The one is a violation of the social contract, and the other of the personal rights of man. The one expedient can only end in giving an extraneous importance to error, and the other brings a suspicion and reproach upon the truth. And both must end in failure. When Strauss's book appeared nearly forty years ago, attacking the gospel upon grounds which rendered it necessary for the author to tear up by the roots the old irreverent rationalism by which it was preceded, some theologians wished the Prussian Government to interfere with the pains and penalties which are the only weapons which government can employ; and those, who would not wish this, were so afraid of its effect that in England it could not find a respectable publisher for many years. The influence of Neander prevented the employment of such an unjust and unwise method of dealing with error. He pled that a deeper study of the gospels,

and a new direction to learning, whereby it would accommodate its labors to the necessities of the truth, and so, as the great Teacher always did, meet error upon its own field, and refute it upon its own principles, were the only remedies. The effect of this course was that the truth became more firmly established, and Christianity having cast aside much that was foreign to itself, and learning having greatly multiplied its resources, both became more widely influential for good over the educated minds of that country.

We can conceive of the Creator forming a world of beings among whom doubts and difficulties might not arise, and there have been periods in the history of our own world in which the human mind has appeared stagnant for centuries. Such, however, have not been periods of progress but of material and spiritual death, ending at last in corruption and misery. The world supposed is not the world in which we live, and, though scepticism may be attended with many evils and much suffering, yet the result has ever shown that, while without a free spirit, without a spirit in which little is taken for granted and presuppositions are almost wholly disallowed, we can have no real progress, and the conflict is only reserved for another age, to be fought amid increased dangers ; on the other hand, truth has triumphed in the end, errors have fallen into the category of antiquated weapons of war, curious subjects for the harmless antiquary, but useless for the warrior, and no longer deadly to truth, and christian learning has increased its armory and enlarged its power.

To know what we are to do and how we are to direct our studies at any particular time, let us remember what has been the general history of the conflict between truth and error in our own mother country. Marking out the time somewhat roughly, we observe that this spirit of inquiry has sprung up at intervals of about a hundred years. In the sixteenth century the energies of the human mind rose up against the papal church. In the seventeenth century it rose up against the existing Protestant churches, and a multitude of sects appeared, the mere enumeration of which exhibits such an inconceivable variety and number of new opinions, all battling against the existing order of things,

that the mind is appalled at the rehearsal. In the eighteenth century the battle turned itself against revolution, when deism obtained many followers in England, and, on the continent, gave birth to German rationalism, and now in the nineteenth century, prompted by the generalizations of physical science, and led by the introduction into moral and religious questions of those severe laws of investigation which are proper and necessary to scientific discovery, the human mind rises up in rebellion against the doctrines of natural religion—the being, the providence and the perfections of God, and especially the *fiat* of creation, from which entrenchments Bishop Butler during last century battled so grandly for the truth of the scriptures. In all these ages a different kind of learning was required by the advocates and apologists of the Christian religion. In the sixteenth century men were led by the study of the bible and the fathers into the somewhat narrow field of investigating the claims of the Church of Rome. In the seventeenth century men were led to re-adjust Christian dogma and study the constitution of the church itself and its relation to civil society. In the eighteenth century an immense mass of Christian evidence was accumulated in defence of the Bible,—its authenticity and genuineness, and consequently the trustworthiness of its supernatural claims—and now, in the nineteenth, what is required is, to go forth into the departments of science and seek to demonstrate the credibility of the scripture views of natural religion upon scientific grounds. What Butler inferred from the world as he understood it, we must now do from the world as we understand it, or as science assures us that it is. Each age has produced a new learning and made a new demand upon the defenders of the truth. The struggles of the human mind from age to age have revealed and recorded themselves in the monuments of a noble literature, which it is our business to open up to the minds of our rising youth, that the age to come may “know them, even the children which should be born; who should arise and declare them unto their children, that they might set their hope in God and not forget the works of God, but keep his commandments.”

But the time in which we live has this difference from the preceding, that we cannot afford to be ignorant of the old controversies ; for no one can hear a sceptical conversation or read a sceptical book without meeting with old arguments furnished up for destruction of the faith. The Christian army is assailed behind and before, and by weapons old and new. Christian writers have often been blamed for the weakness of their defence, and they have sometimes acted as if they thought that the goodness of their cause gave them a kind of immunity from ordinary laws and rules, an extraneous strength to weak arguments, and an honesty to bad ones ; but, on the other hand, he would be a bold man, who would maintain that the devil's armoury is very select in its weapons or his soldiers very nice in handling them. We must add to the knowledge of the past a knowledge of the present. The old contrast between learning and science must be exploded. Learning in our new nomenclature must include all knowledge, and, if one man cannot acquaint himself with it all, the Christian church must command it by detail and by a division of labor ; as when Nehemiah built the temple, one man must sound the trumpet, another hold the spear and another build the wall. All this will adapt our common Christianity to meet the wants of humanity, which is becoming more extended, more sympathising and more united, as the barriers of nationality and sentimental prejudices are breaking down and preparing the way for the triumph of that universal religion, or catholic religion if you will, where there is neither Jew nor Greek, circumcision nor uncircumcision, bond nor free, but all are one in Christ Jesus.

We can do all this without raising an outcry at every new discovery and every fresh discussion in science. We need not be afraid for the word of God, and we should not be afraid. It is a shame, if not a sin, to be always thinking the Philistines are upon us and the ark of God is to be taken. We should have no fears of this kind. One feels that Mr. Tyndall spoke the truth, when he said, that this perpetual outcry is a proof of want of faith. One whose faith is experimental as well as speculative, will have patience and wait for results, and will never doubt for a moment, that the word of God endureth forever.

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NOTES.

I.—“It is the science of realities in opposition to that of mere appearances.”
—See at length Int. to Morel's History of Speculative Philosophy.

II.—The influence of Physical causes upon character is largely treated by Buckle, in his History of Civilization. Foster, on the same subject, subordinates physical to moral causes.

III.—When people are being perpetually stirred up, and taught to feel that they must be religious in some way or other, they are not averse to take a sectarian line of action, for they can do so without eradicating a single bad passion,—yea, by gratifying some of them immensely, and that in the name of religion.

IV.—The Irish Presbyterian Church was founded by Scotch emigrants in the beginning of the 17th century. King James found it easier to make bishops than Episcopalians.

V.—The first Seceders were the “High Church” party in the Scotch Church. They were the lineal descendants of those who held the scriptural authority of Presbyterianism. The followers of Gillespie, afterwards the Synod of Relief, were “Low Church” and very much in advance of their age, in point of liberality.

VI.—Woodrow's accounts prove that *millions* sterling were exacted in fines, and thousands banished to America or barbarously slain, with and without form of law. They were the most learned and enlightened people in the land. In a few years the whole nation did what they were doing—resisted the tyrants, and what they were not able to do—drove them out. Even Buckle says:—“The reader of the history of that time sickens and faints at the contrivances by which these abject creatures sought to stifle public opinion, and to ruin forever a gallant and high-spirited people.”

VII.—Science rejects miracles as opposed to its principles, but prophecy is the greatest of all miracles. Up till its fulfilment it is a *standing* miracle, (unless we abolish all historical science) and it remains unaffected by physical objections. It implies *knowledge* by ways unknown, as miracles imply *power* from sources unknown.

VIII.—There were *divisions*, but not *separations* in the primitive Church.

IX.—Besides these, a third was prepared and presented to the Assembly in the year 1616. “The Assembly sanctioned it.” See “Scottish Liturgies, edited by Rev. G. W. Sprott, B. A.

X.—To the Westminster Assembly the Scotch Church sent seven commissioners, including Henderson, Baillie, Rutherford and Gillespie. McCrie, in his “Sketches” says:—“The chief burden of the debates fell upon our divines.” His authority for this is “Baillie's Letters.” The “Minutes” of the Assembly, lately published, bear this out.

XI.—Those who charge the covenanters with want of spirituality, can neither be acquainted with their writings, their lives nor their deaths. Nowhere are to be met such fervent and highly-wrought expressions of love to Christ, and ardent desires after Him. In their religious frames, they wrought

themselves into states of excitement in which the veil of flesh seemed to fall and they looked into eternal and invisible realities. They had *power*, and a religion without *warmth* has no power.

XII.—The American people are becoming aware that the most intelligent nation is certain to be the most powerful, and, so far as money can accomplish this, they are determined not to be behind hand. The sums they have been giving to colleges during the last ten years, are incredible. A well-informed friend, who is in a position to know, writes me as follows:—"Within the last ten years, at least a million and a quarter dollars have been given to Princeton College; to Princeton Theological Seminary, \$510,000; to La Fayette College \$750,000; to Rutgers College and Seminary \$500,000; to the University of Pennsylvania \$1,000,000 at least; to Yale College at least \$1,000,000; to Amherst from \$500,000 to \$1,000,000; to Harvard at least \$1,000,000. I dare not venture further than to say that Union Seminary and Auburn Seminary have each received at least half a million, and several other Presbyterian Seminaries and Colleges have received severally one or more hundreds of thousands." See further an interesting article in "Good Words" for October, on "American Colleges," by Principal Tulloch, D. D.

Principal Brooklyn
Queens College
Henry Jones
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